

and disease, and the remnant of them had been civilized and Christianized. The mores of the Central American Indians inculcate moderation and restraint. Their ancient religion contained prescriptions of that character, and those prescriptions are still followed after centuries of life under Christianity.¹ In the Bible we may see the strife between old mores and a new religious system two or three times repeated. The so-called Mosaic system superseded an older system of mores common, as it appears, to all the Semites of western Asia. The prophets preached a reform of the Jahveh religion and we find them at war with the inherited mores.² The most striking feature of the story of the prophets is their antagonism to the mores which the people would not give up. Monotheism was not established until after the captivity.³ The recurrence, vitality, popularity, and pervasiveness of traditional mores are well shown in the Bible story. The result was a combination of ritual monotheism with survivals of ancient mores and a popular religion in which demonism was one of the predominant elements. The New Testament represents a new revival and reform of the religion. The Jews to this day show the persistency of ancient mores. Christianity was a new adjustment of both heathen and Jewish mores to a new religious system. The popular religion once more turned out to be a grand revival of demonism. The masses retained their mores with little change. The mores overruled the religion. Therefore Jewish Christians and heathen Christians remained distinguishable for centuries. The Romans never could stamp out the child sacrifices of the Carthaginians.⁴ The Roman law was an embodiment of all the art of living and the

mores of the
Roman people. It differed from the mores of the
German
peoples, and when by the religion the Roman
system was
brought to German people conflict was produced.
In fact, it
may be said that the process of remolding German
mores by the
Roman law never was completed,⁵ and that now
the German

1 *Gbfas*, LXXXVII, 130.

* ² " Religion of Israel," Hastings, *Diet.*, Supp. vol.
* Tiele, *Relig. in Alterthum*, I, 295.
* *Ibid.*, 242.
* Stammer, *Stellung der Frauen*, 3.